



*In the name of Allah: the Compassionate, the Merciful*

## سورة المعارج

## AL-MA`ARIJ

### Name

The Surah takes its name from the word *dhil Ma'arij* in verse 3.

### Period of Revelation

The subject matter bears evidence that this Surah too was sent down in conditions closely resembling those under which Surah Al Haaqqah was sent down.

### Theme and Subject Matter

It admonishes and gives warning to the disbelievers who made fun of the news about Resurrection and the Hereafter, and Hell and Heaven, and challenged the Holy Prophet (upon whom be peace) to cause Resurrection with which he threatened them to take place if what he said was true and they had become worthy of the punishment in Hell by denying it. The whole Surah is meant to answer this denial.

The Surah opens with words to the effect: "A demander has demanded a torment, the torment which must befall the deniers; and when it takes place, there will be none to prevent it, but it will take place at its own appointed time. Allah has His own way of doing things, but He is not unjust. Therefore, have patience, O Prophet, at what they say. They think it is far off, but We see it as near at hand."

Then it is said: "Resurrection, which they desire to be hastened out of jest and fun, is terrible, and when it comes, it will cause great distress to the culprits. At that time they will even be prepared to give away their wives and children and their nearest kinsfolk in ransom to escape the punishment, but they will not be able to escape it."

Then the people have been warned to the effect; "On that Day the destinies of men will be decided strictly on the basis of their belief and their conduct. Those who turn away from the Truth in the world and amass wealth and withhold it from the needy, will be doomed to Hell; and those who fear the punishment of God here, believe in the Hereafter, keep up the Prayer, discharge the rights of the needy out of their wealth, strictly avoid immoral and wicked deeds, practise honesty in all their dealings, fulfill their pledges and trust and bear true witness, will have a place of honor in Paradise"

In conclusion, the disbelievers of Makkah who rushed in upon the Holy Prophet (upon whom be peace) from every side as soon as they saw him, in order to make fun of him, have been warned to the effect: "If you do not believe, Allah will replace you by other people who will be better than you", and the Holy Prophet (upon whom be peace) has been consoled, so as to say: "Do not take to heart their mockery and jesting; leave them to indulge in their idle talk and foolish conduct if they are bent upon experiencing the disgrace and humiliation of the Resurrection; they will themselves see their evil end."

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## سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾

Concerning a torment	بِعَذَابٍ	A questioner	سَائِلٌ	Asked	سَأَلَ
				About to befall	وَاقِعٍ

Translit	Sa'ala Sā'ilun Bi'adhābin Wāqī'in
AhmedAli	ایک سوال کرنے والے نے اس عذاب کا سوال کیا جو واقع ہونے والا ہے
Jalandhry	ایک طلب کرنے والے نے عذاب طلب کیا جو نازل ہو کر رہے گا
YusufAli	A questioner asked about a Penalty to befall—
M.Khan	A questioner asked concerning a torment about to befall
Pickthal	A questioner questioned concerning the doom about to fall
Shakir	One demanding, demanded the chastisement which must befall

## لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾

For it	لَهُ	None	لَيْسَ	Upon the disbelievers	لِلْكَافِرِينَ
				Can avert	دَافِعٌ

Translit	Lilkāfiryna Laysa Lahu Dāfi'un
AhmedAli	کافروں کے لیے کہ اس کا کوئی ٹالنے والا نہیں
Jalandhry	(یعنی) کافروں پر (اور) کوئی اس کو ٹال نہ سکے گا
YusufAli	The Unbelievers, the which there is none to ward off—
M.Khan	Upon the disbelievers, which none can avert,
Pickthal	Upon the disbelievers, which none can repel,
Shakir	The unbelievers-- there is none to avert it--

## مِنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾

The Lord of	ذِي	Allah	اللَّهُ	From	مِنَ
				The ways of ascent	الْمَعَارِجِ

Translit	Mina Allāhi Dhī Al-Ma'ārij
AhmedAli	جس اللہ کی طرف سے واقع ہو گا جو سیڑھیوں کا (یعنی آسمانوں کا) مالک ہے
Jalandhry	(اور وہ) ندائے صاحب درجات کی طرف سے (نازل ہو گا)
YusufAli	(A Penalty) from Allah, Lord of the Ways of Ascent.
M.Khan	From Allāh, the Lord of the ways of ascent.

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Pickthal	From Allah, Lord of the Ascending Stairways
Shakir	From Allah, the Lord of the ways of Ascent.

## تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾

And the spirit	وَالرُّوحُ	The angels	الْمَلَائِكَةُ	Ascend	تَعْرُجُ
A Day	يَوْمٍ	In	فِي	To Him	إِلَيْهِ
Fifty	خَمْسِينَ	The measure whereof	مِقْدَارُهُ	Is	كَانَ
		years	سَنَةٍ	Thousand	أَلْفَ

Translit	Ta`ruju Al-Malā'ikatu Wa Ar-Rūhu 'Ilayhi Fī Yawmin Kāna Miqdāruhu Khamsīna 'Alfa Sanahin
AhmedAli	(جن سیرجیوں سے) فرشتے اور اہل ایمان کی روہیں اس کے پاس پڑھ کر جاتی ہیں (اور وہ عذاب) اس دن ہوگا جس کی مقدار پچاس ہزار سال کی ہے
Jalandhry	جس کی طرف روح (الامین) اور فرشتے پڑھتے ہیں (اور) اس روز (نازل ہوگا) جس کا اندازہ پچاس ہزار برس کا ہوگا
YusufAli	The angels and the Spirit ascend unto Him in a Day the measure whereof is (as) fifty thousand years:
M.Khan	The angels and the Rūh [Jibril (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years.
Pickthal	(Whereby) the angels and the Spirit ascend unto Him in a Day whereof the span is fifty thousand years.
Shakir	To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years.

## فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾

With a good	جَمِيلًا	Patience	صَبْرًا	So be patient	فَاصْبِرْ
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Translit	Fāṣbir Ṣabrāan Jamīlāan
AhmedAli	آپ اچھی طرح سے صبر کیے رہیں
Jalandhry	(تو تم کافروں کی باتوں کو) قوت کے ساتھ برداشت کرتے رہو
YusufAli	Therefore do thou hold Patience— a Patience of beautiful (contentment).
M.Khan	So be patient (O Muhammad SAW ), with a good patience.
Pickthal	But be patient (O Muhammad) with a patience fair to see.
Shakir	Therefore endure with a goodly patience.

## إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾

Afar off	بَعِيدًا	See it	يَرَوْنَهُ	Verily they	إِنَّهُمْ
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Translit	'Innahum Yarawnahu Ba`idāan
AhmedAli	بے شک وہ اسے دور دیکھتے ہیں
Jalandhry	وہ ان لوگوں کی نگاہ میں دور ہے

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YusufAli	They see the (Day) indeed as a far-off (event):
M.Khan	Verily! they see it (the torment) afar off.
Pickthal	Lo! they behold it afar off
Shakir	Surely they think it to be far off,

## وَنَرَاهُ قَرِيبًا ﴿٧﴾

		near	قَرِيبًا	But We see it	وَنَرَاهُ
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Translit	Wa Narāhu Qarībāan
AhmedAli	اور ہم اسے قریب دیکھتے ہیں
Jalandhry	اور ہماری نظر میں نزدیک
YusufAli	But We see it (quite) near.
M.Khan	But We see it (quite) near.
Pickthal	While we behold it nigh:
Shakir	And We see it nigh.

## يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ﴿٨﴾

The sky	السَّمَاءُ	Will be	تَكُونُ	The Day that	يَوْمَ
				Like melted lead	كَالْمُهْلِ

Translit	Yawma Takūnu As-Samā'u Kālmuhli
AhmedAli	جس دن آسمان پگھلے ہوئے تانبے کی مانند ہوگا
Jalandhry	جس دن آسمان ایسا ہو جائے گا جیسے پگھلا ہوا تانبا
YusufAli	The Day that the sky will be like molten brass,
M.Khan	The Day that the sky will be like the boiling filth of oil, (or molten copper or silver or lead).
Pickthal	The day when the sky will become as molten copper,
Shakir	On the day when the heaven shall be as molten copper

## وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾

Like flakes of wool	كَالْعِهْنِ	The mountains	الْجِبَالُ	And will be	وَتَكُونُ
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Translit	Wa Takūnu Al-Jibālu Kāl'ihni
AhmedAli	اور پہاڑ دھنی ہوئی رنگدار اون کی طرح ہوں گے
Jalandhry	اور پہاڑ (ایسے) جیسے (دھنکی ہوئی) رنگین اون
YusufAli	And the mountains will be like wool,

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M.Khan	And the mountains will be like flakes of wool.
Pickthal	And the hills become as flakes of wool,
Shakir	And the mountains shall be as tufts of wool

## وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾

A friend	حَمِيمٌ	Will ask	يَسْأَلُ	And not	وَلَا
				Of a friend	حَمِيمًا

Translit	Wa Lā Yas'alu Ḥamīmūn Ḥamīmān
AhmedAli	اور کوئی دوست کسی دوست کو نہیں پوچھے گا
Jalandhry	اور کوئی دوست کسی دوست کا پرسان نہ ہوگا
YusufAli	And no friend will ask after a friend,
M.Khan	And no friend will ask a friend (about his condition),
Pickthal	And no familiar friend will ask a question of his friend
Shakir	And friend shall not ask of friend

## يُبَصَّرُونَهُمْ ۖ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بَنِيهِ ﴿١١﴾

The criminal	الْمُجْرِمُ	Would desire	يَوَدُّ	Though they shall be made to see one another	يُبَصَّرُونَهُمْ ۖ
From	مِنْ	He ransom himself	يَفْتَدِي	If	لَوْ
By his children	بَنِيهِ	That Day	يَوْمِئِذٍ	The punishment of	عَذَابِ

Translit	Yubaṣṣarūnahum Yawaddu Al-Mujrimu Law Yafṭadī Min `Adhābi Yawmi'idhin Bibanīhi
AhmedAli	وہ انہیں کھائیں بائیں گے مجرم پاہے گا کہ کاش اس دن کے عذاب کے بدلے میں اپنے بیٹوں کو دے دے
Jalandhry	(حالانکہ) ایک دوسرے کو سامنے دیکھ رہے ہوں گے (اس روز) گنہگار خواہش کرے گا کہ کسی طرح اس دن کے عذاب کے بدلے میں (سب کچھ) دے دے یعنی اپنے بیٹے
YusufAli	Though they will be put in sight of each other— the sinner's desire will be: would that he could redeem himself from the Penalty of that Day by (sacrificing) his children,
M.Khan	Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help]. The Mujrim, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children.
Pickthal	Though they will be given sight of them. The guilty man will long to be able to ransom himself from the punishment of that day at the price of his children
Shakir	(Though) they shall be made to see each other. The guilty one would fain redeem himself from the chastisement of that day by (sacrificing) his children,

## وَصَاحِبَتِهِ وَأَخِيهِ ﴿١٢﴾

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		And his brother	وَأَخِيهِ	And his wife	وَصَاحِبَتِهِ
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Translit	<i>Wa Ṣāhibatihi Wa 'Akhīhi</i>				
AhmedAli	اور اپنی بیوی اور اپنے بھائی کو				
Jalandhry	اور اپنی بیوی اور اپنے بھائی				
YusufAli	His wife and his brother,				
M.Khan	And his wife and his brother,				
Pickthal	And his spouse and his brother				
Shakir	And his wife and his brother				

## وَفَصَّلَتْهُ الَّتِي تُؤْوِيهِ ﴿13﴾

Sheltered him	تُؤْوِيهِ	Who	الَّتِي	And his kindred	وَفَصَّلَتْهُ
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Translit	<i>Wa Faṣṣilatīhi Allatī Tu'wiyhi</i>				
AhmedAli	اور اپنے اس کنبہ کو جو اسے پناہ دیتا تھا				
Jalandhry	اور اپنا خاندان جس میں وہ رہتا تھا				
YusufAli	His kindred who sheltered him.				
M.Khan	And his kindred who sheltered him,				
Pickthal	And his kin that harboured him				
Shakir	And the nearest of his kinsfolk who gave him shelter,				

## وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ﴿14﴾

The earth	الْأَرْضِ	In	فِي	And whoever	وَمَنْ
It might save him	يُنْجِيهِ	So then	ثُمَّ	All	جَمِيعًا

Translit	<i>Wa Man Fī Al-'Arḍi Jamī'āan Thumma Yunjīhi</i>				
AhmedAli	اور ان سب کو جو زمین میں ہیں پھر اپنے آپ کو بچا لے				
Jalandhry	اور جتنے آدمی زمین میں ہیں (غرض) سب (کچھ دے دے) اور اپنے تئیں عذاب سے بچا لے				
YusufAli	And all, all that is on earth so it could deliver him:				
M.Khan	And all that are in the earth, so that it might save him.				
Pickthal	And all that are in the earth, if then it might deliver him.				
Shakir	And all those that are in the earth, (wishing) then (that) this might deliver him.				

## كَأَنَّهَا لَطْفٌ ﴿15﴾

The Fire of Hell	لَطْفٌ	Verily it will be	إِنَّهَا	But no means	كَأَنَّهَا
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Translit	<i>Kallā 'Innahā Lažā</i>
AhmedAli	ہرگز نہیں بے شک وہ تو ایک آگ ہے
Jalandhry	(لیکن) ایسا ہرگز نہیں ہوگا وہ بھڑکتی ہوئی آگ ہے
YusufAli	By no means! For it would be the Fire of Hell!—
M.Khan	By no means! Verily, it will be the Fire of Hell!
Pickthal	But nay! for lo! it is the fire of hell
Shakir	By no means! Surely it is a flaming fire

## نَزَّاعَةً لِّلشَّوَى ﴿16﴾

		The head skin	لِّلشَّوَى	Taking away	نَزَّاعَةً
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Translit	<i>Nazzā`atan Lilshshawá</i>
AhmedAli	کھالوں کو اتارنے والی
Jalandhry	کھال ادھیر ڈالنے والی
YusufAli	Plucking out (his being) right to the skull!—
M.Khan	Taking away (burning completely) the head skin!
Pickthal	Eager to roast;
Shakir	Dragging by the head,

## تَدْعُو مِّنْ أَذْبَرَ وَتَوَلَّى ﴿17﴾

Turn their backs	أَذْبَرَ	(all) such as	مِّنْ	Calling	تَدْعُو
				And turn away their faces	وَتَوَلَّى

Translit	<i>Tad`ū Man 'Adbara Wa Tawallá</i>
AhmedAli	اس کو بلانے کی جس نے پیٹھ پھیری اور منہ موڑا
Jalandhry	ان لوگوں کو اپنی طرف بلانے کی جنہوں نے (دین حق سے) اعراض کیا
YusufAli	Inviting (all) such as turn their backs and turn away their faces (from the Right),
M.Khan	Calling (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a food-grain from the earth with its beak and swallows it up]. (Tafsir Al-Qurtubî)
Pickthal	It calleth him who turned and fled (from truth),
Shakir	It shall claim him who turned and fled (from truth),

## وَجَمَعَ فَأَوْعَى ﴿18﴾



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		And hide it	فَأَوْعَىٰ	And collect (wealth)	وَجَمَعَ
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Translit	Wa Jama`a Fa'aw`a
AhmedAli	اور مال جمع کیا اور گن گن کر رکھا
Jalandhry	اور (مال) جمع کیا اور بند کر رکھا
YusufAli	And collect (wealth) and hide it (from use)!
M.Khan	And collect (wealth) and hide it (from spending it in the Cause of Allāh).
Pickthal	And hoarded (wealth) and withheld it.
Shakir	And amasses (wealth) then shuts it up.

## ﴿19﴾ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا

Evil	خُلِقَ	Man	الْإِنْسَانُ	Verily	إِنَّ
				distressed	هَلُوعًا

Translit	'Inna Al-'Insāna Khuliqa Halū`ān
AhmedAli	بے شک انسان کم ہمت پیدا ہوا ہے
Jalandhry	کچھ شک نہیں کہ انسان کم حوصلہ پیدا ہوا ہے
YusufAli	Truly man was created, very impatient—
M.Khan	Verily, man (disbeliever) was created very impatient;
Pickthal	Lo! man was created anxious,
Shakir	Surely man is created of a hasty temperament

## ﴿20﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا

Evil	الشَّرُّ	Touches him	مَسَّهُ	When	إِذَا
				distressed	جَزُوعًا

Translit	'Idhā Massahu Ash-Sharru Jazū`ān
AhmedAli	جب اے تکلیف پہنچتی ہے تو چلا اٹھتا ہے
Jalandhry	جب اے تکلیف پہنچتی ہے تو گھبرا اٹھتا ہے
YusufAli	Fretful when evil touches him;
M.Khan	Irritable (discontented) when evil touches him;
Pickthal	Fretful when evil befaller him
Shakir	Being greatly grieved when evil afflicts him

## ﴿21﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا

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Good	الْخَيْرُ	Touches him	مَسَّهُ	And when	وَإِذَا
				stingy	مَنْوَعًا

Translit	Wa 'Idhā Massahu Al-Khayru Manū`āan				
AhmedAli	اور جب اسے مال ملتا ہے تو برا بھیل ہے				
Jalandhry	اور جب آسائش حاصل ہوتی ہے تو بھیل بن جاتا ہے				
YusufAli	And niggardly when good reaches him—				
M.Khan	And niggardly when good touches him;-				
Pickthal	And, when good befallerth him, grudging;				
Shakir	And niggardly when good befalls him				

## ﴿22﴾ إِلَّا الْمُصَلِّينَ

		Those devoted to Salat	الْمُصَلِّينَ	Except	إِلَّا
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Translit	'Illā Al-Muṣallīna				
AhmedAli	مگر وہ نمازی				
Jalandhry	مگر نماز گزار				
YusufAli	Not so those devoted to Prayer—				
M.Khan	Except those who are devoted to Salāt (prayers).				
Pickthal	Save worshippers.				
Shakir	Except those who pray,				

## ﴿23﴾ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ

In	عَلَى	Who	هُمْ	Those	الَّذِينَ
		Remain constant	دَائِمُونَ	Their Salat	صَلَاتِهِمْ

Translit	Al-Ladhīna Hum `Alā Ṣalātihim Dā'imūna				
AhmedAli	جو اپنی نماز پر ہمیشہ سے قائم ہیں				
Jalandhry	جو نماز کا التزام رکھتے (اور بلا ناغہ پڑھتے) ہیں				
YusufAli	Those who remain steadfast to their prayer;				
M.Khan	Those who remain constant in their Salāt (prayers);				
Pickthal	Who are constant at their worship				
Shakir	Those who are constant at their prayer				

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### وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿24﴾

Their wealth	أَمْوَالِهِمْ	In	فِي	And those who	وَالَّذِينَ
		A known	مَّعْلُومٌ	Is a right	حَقٌّ

Translit	Wa Al-Ladhīna Fī 'Amwālihim Ḥaqqun Ma'lūmun				
AhmedAli	اور وہ جن کے مالوں میں حصہ معین ہے				
Jalandhry	اور جن کے مال میں حصہ مقرر ہے				
YusufAli	And those in whose wealth is a recognised right				
M.Khan	And those in whose wealth there is a recognised right,				
Pickthal	And in whose wealth there is a right acknowledged				
Shakir	And those in whose wealth there is a fixed portion.				

### لِلسَّائِلِ وَالْمَحْرُومِ ﴿25﴾

		And for the deprived (who has lost his property and wealth)	وَالْمَحْرُومِ	For the beggar who asks	لِلسَّائِلِ
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Translit	Lilssā'ilī Wa Al-Mahrūmī				
AhmedAli	سائل اور غیر سائل کے لیے				
Jalandhry	(یعنی) مانگنے والے کا۔ اور نہ مانگنے والے والا کا				
YusufAli	For the (needy) who asks and him who is prevented (for some reason from asking);				
M.Khan	For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened);				
Pickthal	For the beggar and the destitute;				
Shakir	For him who begs and for him who is denied (good)				

### وَالَّذِينَ يُصَدِّقُونَ بَيِّمَ الدِّينِ ﴿26﴾

In the Day of	بَيِّمَ	Believe	يُصَدِّقُونَ	And those who	وَالَّذِينَ
				recompense	الدِّينِ

Translit	Wa Al-Ladhīna Yuṣaddiqūna Biyawmi Ad-Dīni				
AhmedAli	اور وہ جو قیامت کے دن کا یقین رکھتے ہیں				
Jalandhry	اور جو روزِ بڑا کو سچ سمجھتے ہیں				
YusufAli	And those who hold to the truth of the Day of Judgment;				
M.Khan	And those who believe in the Day of Recompense,				
Pickthal	And those who believe in the Day of Judgment,				

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Shakir	And those who accept the truth of the judgment day
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### وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٧﴾

Of	مِنْ	Who	هُمْ	And those	وَالَّذِينَ
Fear	مُشْفِقُونَ	Their Lord	رَبِّهِمْ	The torment of	عَذَابِ

Translit	Wa Al-Ladhīna Hum Min `Adhābi Rabbihim Mushfiqūna
AhmedAli	اور وہ جو اپنے رب کے عذاب سے ڈرنے والے ہیں
Jalandhry	اور جو اپنے پروردگار کے عذاب سے خوف رکھتے ہیں
YusufAli	And those who fear the punishment of their Lord—
M.Khan	And those who fear the torment of their Lord,
Pickthal	And those who are fearful of their Lord's doom -
Shakir	And those who are fearful of the chastisement of their Lord--

### إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾

Their Lord	رَبِّهِمْ	The torment of	عَذَابِ	Verily	إِنَّ
		Can feel secure	مَأْمُونٍ	Is that before which none	غَيْرُ

Translit	'Inna `Adhāba Rabbihim Ghayru Ma'mūnin
AhmedAli	بے شک ان کے رب کے عذاب کا خطرہ لگا ہوا ہے
Jalandhry	بے شک ان کے پروردگار کا عذاب ہے ہی ایسا کہ اس سے بے خوف نہ ہوا جائے
YusufAli	For their Lord's displeasure is the opposite of Peace and Tranquillity—
M.Khan	Verily, the torment of their Lord is that before which none can feel secure —
Pickthal	Lo! the doom of their Lord is that before which none can feel secure -
Shakir	Surely the chastisement of their Lord is (a thing) not to be felt secure of--

### وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾

Their chastity	لِفُرُوجِهِمْ	Who	هُمْ	And those	وَالَّذِينَ
				guard	حَافِظُونَ

Translit	Wa Al-Ladhīna Hum Lifurūjihim Hāfiẓūna
AhmedAli	اور وہ جو اپنی شرم گاہوں کی حفاظت کرتے ہیں
Jalandhry	اور جو اپنی شرم گاہوں کی حفاظت کرتے ہیں
YusufAli	And those who guard their chastity

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M.Khan	And those who guard their chastity (i.e. private parts from illegal sexual acts).
Pickthal	And those who preserve their chastity
Shakir	And those who guard their private parts,

### ﴿30﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

Their wives	أَزْوَاجِهِمْ	With	عَلَىٰ	Except	إِلَّا
Possess	مَلَكَتْ	What	مَا	Or	أَوْ
Not	غَيْرُ	So they are	فَإِنَّهُمْ	Their right hands	أَيْمَانُهُمْ
				To be blamed	مَلُومِينَ

Translit	'Illā 'Alā 'Azwājihim 'Aw Mā Malakat 'Aymānuhum Fa'innahum Ghayru Malūmīna
AhmedAli	مگر اپنی بیویوں یا اپنی لونڈیوں سے سو بے شک انہیں کوئی ملامت نہیں
Jalandhry	مگر اپنی بیویوں یا لونڈیوں سے کہ (ان کے پاس جانے پر) انہیں کچھ ملامت نہیں
YusufAli	Except with their wives and the (captives) whom their right hands possess— for (then) they are not to be blamed,
M.Khan	Except with their wives and the (women slaves) whom their right hands possess — for (then) they are not blameworthy,
Pickthal	Save with their wives and those whom their right hands possess, for thus they are not blameworthy;
Shakir	Except in the case of their wives or those whom their right hands possess-- for these surely are not to be blamed,

### ﴿31﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

Beyond	وَرَاءَ	Seeks	ابْتَغَىٰ	But whoever	فَمَنْ
Who are	هُمْ	Then it is those	فَأُولَٰئِكَ	That	ذَلِكَ
				transgressors	الْعَادُونَ

Translit	Famani Abtaghá Warā'a Dhālika Fa'ulā'ika Humu Al-`Ādūna
AhmedAli	پس جو کوئی اس کے سوا چاہے سو وہی لوگ حد سے بڑھنے والے ہیں
Jalandhry	اور جو لوگ ان کے سوا اور کے خواستگار ہوں وہ حد سے نکل جانے والے ہیں
YusufAli	But those who trespass beyond this are transgressors—
M.Khan	But whosoever seeks beyond that, then it is those who are trespassers.
Pickthal	But whoso seeketh more than that, those are they who are transgressors;
Shakir	But he who seeks to go beyond this, these it is that go beyond the limits--

### ﴿32﴾ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

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To their trusts	لِأَمَانَاتِهِمْ	Who	هُمْ	And those	وَالَّذِينَ
		They keep	رَاعُونَ	And their covenants	وَعَهْدِهِمْ

Translit	Wa Al-Ladhīna Hum Li'mānātihim Wa `Ahdihim Rā`ūna				
AhmedAli	اور وہ جو اپنی امانتوں اور عہدوں کی رعایت رکھتے ہیں				
Jalandhry	اور جو اپنی امانتوں اور اقراؤں کا پاس کرتے ہیں				
YusufAli	And those who respect their trusts and covenants;				
M.Khan	And those who keep their trusts and covenants;				
Pickthal	And those who keep their pledges and their covenant,				
Shakir	And those who are faithful to their trusts and their covenant				

## وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ ﴿33﴾

In their testimonies	بِشَهَادَاتِهِمْ	Who	هُمْ	And those	وَالَّذِينَ
				Stand firm	قَائِمُونَ

Translit	Wa Al-Ladhīna Hum Bishahādātihim Qā'imūna				
AhmedAli	اور وہ جو اپنی گواہیوں پر قائم رہتے ہیں				
Jalandhry	اور جو اپنی شہادتوں پر قائم رہتے ہیں				
YusufAli	And those who stand firm in their testimonies;				
M.Khan	And those who stand firm in their testimonies;				
Pickthal	And those who stand by their testimony				
Shakir	And those who are upright in their testimonies,				

## وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿34﴾

Over	عَلَى	Who	هُمْ	And those	وَالَّذِينَ
		Guard well	يُحَافِظُونَ	Their Salat	صَلَاتِهِمْ

Translit	Wa Al-Ladhīna Hum `Alā Ṣalātihim Yuhāfiẓūna				
AhmedAli	اور وہ جو اپنی نمازوں کی حفاظت کرتے ہیں				
Jalandhry	اور جو اپنی نماز کی خبر رکھتے ہیں				
YusufAli	And those who guard (the sacredness) of their worship—				
M.Khan	And those who guard their Salāt (prayers) well ,				
Pickthal	And those who are attentive at their worship.				
Shakir	And those who keep a guard on their prayer,				

### أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿35﴾

The Gardens	جَنَّاتٍ	Shall be in	فِي	Such	أُولَئِكَ
				honored	مُكْرَمُونَ

Translit	'Ulā'ika Fī Jannātin Mukramūna				
AhmedAli	وہی لوگ باغوں میں عزت سے رہیں گے				
Jalandhry	یہی لوگ باغمائے بہشت میں عزت و اکرام سے ہوں گے				
YusufAli	Such will be the honoured ones in the Gardens of (Bliss).				
M.Khan	Such shall dwell in the Gardens (i.e. Paradise) honoured.				
Pickthal	These will dwell in Gardens, honoured.				
Shakir	Those shall be in gardens, honored.				

### فَمَالِ الَّذِينَ كَفَرُوا قَبْلَكَ مُهْطِعِينَ ﴿36﴾

Disbelieve	كَفَرُوا	Those who	الَّذِينَ	So what is the matter with	فَمَالِ
		That they hasten to listen	مُهْطِعِينَ	From you	قَبْلَكَ

Translit	Famāli Al-Ladhīna Kafarū Qibalaka Muḥṭi'īna				
AhmedAli	پس کافروں کو کیا ہو گیا کہ آپ کی طرف دوڑے آ رہے ہیں				
Jalandhry	تو ان کافروں کو کیا ہوا ہے کہ تمہاری طرف دوڑے چلے آتے ہیں				
YusufAli	Now what is the matter with the Unbelievers that they rush madly before thee—				
M.Khan	So what is the matter with those who disbelieve that they hasten to listen from you (O Muhammad SAW), in order to belie you and to mock at you, and at Allāh's Book (this Qur'ān).				
Pickthal	What aileth those who disbelieve, that they keep staring toward thee (O Muhammad), open-eyed,				
Shakir	But what is the matter with those who disbelieve that they hasten on around you,				

### عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿37﴾

And on	وَعَنِ	The right	الْيَمِينِ	On	عَنِ
		(Sitting) in groups	عِزِينَ	The left	الشِّمَالِ

Translit	'Ani Al-Yamīni Wa 'Ani Ash-Shimālī 'Izīna				
AhmedAli	دائیں اور بائیں سے ٹولیاں بنا کر				
Jalandhry	اور (دائیں بائیں سے گروہ گروہ ہو کر) جمع ہوتے جاتے ہیں				
YusufAli	From the right and from the left, in crowds?				
M.Khan	(Sitting) in groups on the right and on the left (of you, O Muhammad SAW)?				

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Pickthal	On the right and on the left, in groups?
Shakir	On the right hand and on the left, in sundry parties?

### ﴿38﴾ أَيُطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ

Man	امْرِئٍ	Every	كُلُّ	Does hope	أَيُطْمَعُ
Be entered	يُدْخَلَ	To	أَنْ	Of them	مِنْهُمْ
		delight	نَعِيمٍ	The Paradise of	جَنَّةَ

Translit	'Ayaṭma`u Kullu Amri'in Minhum 'An Yudkhala Jannata Na`īmīn
AhmedAli	کیا ہر ایک ان میں سے طمع رکھتا ہے کہ وہ نعمت کے باغ میں داخل کیا جاوے گا
Jalandhry	کیا ان میں سے ہر شخص یہ توقع رکھتا ہے کہ نعمت کے باغ میں داخل کیا جائے گا
YusufAli	Does every man of them long to enter the Garden of Bliss?
M.Khan	Does every man of them hope to enter the Paradise of Delight?
Pickthal	Doth every man among them hope to enter the Garden of Delight?
Shakir	Does every man of them desire that he should be made to enter the garden of bliss?

### ﴿39﴾ كَلَّا ۖ إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ

Have created them	خَلَقْنَاهُمْ	Verily We	إِنَّا	But nay	كَلَّا ۖ
		They know	يَعْلَمُونَ	Out of that which	مِمَّا

Translit	Kallā 'Innā Khalaqnāhum Mimmā Ya`lamūna
AhmedAli	ہرگز نہیں بے شک ہم نے انہیں اس چیز سے پیدا کیا ہے جسے وہ بھی جانتے ہیں
Jalandhry	ہرگز نہیں۔ ہم نے ان کو اس چیز سے پیدا کیا ہے جسے وہ جانتے ہیں
YusufAli	By no means! for We have created them out of the (base matter) they know!
M.Khan	No, that is not like that! Verily, We have created them out of that which they know!
Pickthal	Nay, verily. Lo! We created them from what they know.
Shakir	By no means! Surely We have created them of what they know.

### ﴿40﴾ فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ

By the Lord of	بِرَبِّ	I swear	أُقْسِمُ	So	فَلَا
That surely We	إِنَّا	And sunset in the West	وَالْمَغَارِبِ	All points of sunrise in the east	الْمَشَارِقِ
				Are Able	لَقَادِرُونَ

Translit	Falā 'Uqsimu Birabbi Al-Mashāriqi Wa Al-Maghāribi 'Innā Laqādirūna
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AhmedAli	پس میں مشرقوں اور مغربوں کے پروردگار کی قسم کھاتا ہوں (یعنی اپنی ذات کی) کہ ہم ضرور قادر ہیں
Jalandhry	ہمیں مشرقوں اور مغربوں کے مالک کی قسم کہ ہم طاقت رکھتے ہیں
YusufAli	Now I do call to witness the Lord of all points in the East and the West that We can certainly—
M.Khan	So I swear by the Lord of all [the three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west that surely We are Able —
Pickthal	But nay! I swear by the Lord of the rising-places and the setting-places of the planets that We are Able
Shakir	But nay! I swear by the Lord of the Easts and the Wests that We are certainly able

### ﴿41﴾ عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ

We replace (them)	نُبَدِّلَ	That	أَنْ	To	عَلَى
And not	وَمَا	Than them	مِنْهُمْ	By better	خَيْرًا
		Are to be outrun	بِمَسْبُوقِينَ	We	نَحْنُ

Translit	`Alá 'An Nubaddila Khayrāan Minhum Wa Mā Nahnu Bimasbūqīna
AhmedAli	اس بات پر کہ ہم ان سے بہتر لوگ بدل کر لا سکتے ہیں اور ہم عاجز بھی نہیں ہیں
Jalandhry	(یعنی) اس بات پر (قادر ہیں) کہ ان سے بہتر لوگ بدل لائیں اور ہم عاجز نہیں ہیں
YusufAli	Substitute for them better (men) than they; and We are not to be defeated (in Our Plan).
M.Khan	To replace them by (others) better than them; and We are not to be outrun.
Pickthal	To replace them by (others) better than them. And we are not to be outrun.
Shakir	To bring instead (others) better than them, and We shall not be overcome.

### ﴿42﴾ فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ

And play about	وَيَلْعَبُوا	To plunge in vain talk	يَخُوضُوا	So leave them	فَذَرَهُمْ
Their Day	يَوْمَهُمُ	They meet	يُلَاقُوا	Until	حَتَّىٰ
		They are promised	يُوْعَدُونَ	Which	الَّذِي

Translit	Fadharhum Yakhūdū Wa Yal`abū Ḥattā Yulāqū Yawmahumu Al-Ladhī Yū`adūna
AhmedAli	پھر انہیں چھوڑ دو کہ وہ بیہودہ باتوں اور کھیل میں لگے رہیں یہاں تک کہ وہ دن دیکھ لیں جس کا ان سے وعدہ کیا جاتا ہے
Jalandhry	تو (اے پیغمبر) ان کو باطل میں پڑے رہنے اور کھیل لینے دو یہاں تک کہ جس دن کا ان سے وعدہ کیا جاتا ہے وہ ان کے سامنے آجود ہو
YusufAli	So leave them to plunge in vain talk and play about, until they encounter that Day of theirs which they have been promised!
M.Khan	So leave them to plunge in vain talk and play about, until they meet their Day which they are promised —
Pickthal	So let them chat and play until they meet their Day which they are promised,
Shakir	Therefore leave them alone to go on with the false discourses and to sport until they come face to face with that day of theirs with which they are threatened;

## يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَانَهُمْ إِلَى نُصْبٍ يُوفِضُونَ ﴿43﴾

Of	مِنْ	They will come out	يَخْرُجُونَ	The Day when	يَوْمَ
As if they	سِرَاعًا	Quickly	سِرَاعًا	The graves	الْأَجْدَاثِ
racing	يُوفِضُونَ	A goal	نُصْبٍ	To	إِلَى

Translit	Yawma Yakhrujūna Mina Al-'Ajdāthi Sirā`āan Ka'annahum 'Ilā Nuṣubin Yūfiḍūna				
AhmedAli	جس دن وہ دوڑتے ہوئے قبروں سے نکل پڑیں گے گویا کہ وہ ایک نشان کی طرف دوڑے چلے بارہے ہیں				
Jalandhry	اس دن یہ قبر سے نکل کر (اس طرح) دوڑیں گے جیسے (شکاری) شکار کے جال کی طرف دوڑتے ہیں				
YusufAli	The Day whereon they will issue from their sepulchers in sudden haste as if they were rushing to a goal-post (fixed for them)—				
M.Khan	The Day when they will come out of the graves quickly as racing to a goal,				
Pickthal	The day when they come forth from the graves in haste, as racing to a goal,				
Shakir	The day on which they shall come forth from their graves in haste, as if they were hastening on to a goal,				

## خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ ﴿44﴾

Covering them	تَرْهَقُهُمْ	With their eyes	أَبْصَارُهُمْ	Lowered in fear and humility	خَاشِعَةً
The Day	الْيَوْمَ	That is	ذَٰلِكَ	Disgrace	ذِلَّةٌ ۚ
promised	يُوعَدُونَ	They were	كَانُوا	Which	الَّذِي

Translit	Khāshi`atan 'Abṣāruhum Tarhaquhum Dhillatun Dhālika Al-Yawmu Al-Ladhī Kānū Yū`adūna				
AhmedAli	ان کی نگاہیں جھکی ہوں گی ان پر ذلت چھا رہی ہوگی یہی وہ دن ہے جس کا ان سے وعدہ کیا جاتا تھا				
Jalandhry	ان کی آنکھیں جھک رہی ہوں گی اور ذلت ان پر چھا رہی ہوگی۔ یہی وہ دن ہے جس کا ان سے وعدہ کیا جاتا تھا				
YusufAli	Their eyes lowered in dejection ignominy covering them (all over)! Such is the Day the which they are promised!				
M.Khan	With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!				
Pickthal	With eyes aghast, abasement stupefying them: Such is the Day which they are promised.				
Shakir	Their eyes cast down; disgrace shall overtake them; that is the day which they were threatened with.				